THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VIII Philadelphia, January, 1920 No. 4

Glory to God in the Highest, and on Earth Peace to Men of good will

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Confirmation Appointments for January and February

January 2. Friday

Evg. PHILADELPHIA—*Church of the Good Shepherd, Kensington*.....The Bishop Suffragan

January 4. Second Sunday after Christmas

A. M. PHILADELPHIA—*Church of the Messiah, Port Richmond*, The Bishop
Evg. PHILADELPHIA—*Emmanuel Church, Kensington*, The Bishop

January 7. Wednesday

Evg. PHILADELPHIA—*St. Matthias Church*.....The Bishop

January 11. First Sunday after Epiphany

A. M. PHILADELPHIA—*Church of the Incarnation*..The Bishop
Evg. PHILADELPHIA—*St. Clement's Church*.....The Bishop
A. M. PHILADELPHIA—*St. Barnabas's Church, Kensington*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Augustine's Church*, The Bishop Suffragan

January 18. Second Sunday after Epiphany

A. M. PHILADELPHIA—*Epiphany Church, Sherwood*, The Bishop
P. M. PHILADELPHIA—*St. Sauveur's Church*.....The Bishop
Evg. PHILADELPHIA—*St. Thomas's Church*.....The Bishop
A. M. PHILADELPHIA—*St. Simeon's Church*, The Bishop Suffragan
Evg. PHILADELPHIA—*Phillip Brooks Chapel*, The Bishop Suffragan

January 21. Wednesday

Evg. PHILADELPHIA—*S'. Michael's Chapel*.....The Bishop

January 25. Third Sunday after Epiphany

A. M. PHILADELPHIA—*Holy Trinity Memorial*....The Bishop
P. M. PHILADELPHIA—*Gloria Dei Church*.....The Bishop
Evg. PHILADELPHIA—*Calvary Church*.....The Bishop
A. M. PHILADELPHIA—*St. Paul's Memorial*, The Bishop Suffragan

January 28. Wednesday

Evg. PHILADELPHIA—*Church of the Crucifixion*...The Bishop

February 1. Septuagesima Sunday

A. M. PHILADELPHIA—*Holy Comforter Memorial*..The Bishop
Evg. PHILADELPHIA—*All Saint's Church, Moyamensing* The Bishop
A. M. PHILADELPHIA—*St. Stephen's Church*, The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Redemption* The Bishop Suffragan

February 2. Monday

Evg. PHILADELPHIA—*Church Home, Angora*.....The Bishop

February 4. Wednesday

Evg. PHILADELPHIA—*L'Emmanuello Church*.....The Bishop

February 6. Friday

Evg. PHILADELPHIA—*Church of the Transfiguration*, The Bishop Suffragan

February 8. Sexagesima Sunday

Princeton University.....The Bishop
A. M. PHILADELPHIA—*Church of the Atonement*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. George's Church, West*, The Bishop Suffragan

February 11. Wednesday

Evg. PHILADELPHIA—*Prince of Peace Church*....The Bishop

February 13. Friday

Evg. PHILADELPHIA—*St. James's Church, Hestonville*, The Bishop Suffragan

February 15. Quinquagesima Sunday

A. M. PHILADELPHIA—*Church of the Saviour*.....The Bishop
P. M. AMBLER—*Trinity Church*.....The Bishop
Evg. PHILADELPHIA—*St. John's Church, Northern Liberties*, The Bishop
A. M. PHILADELPHIA—*Church of the Mediator*, The Bishop Suffragan
Evg. CLIFTON HEIGHTS—*St. Stephen's Church*, The Bishop Suffragan

February 18. Ash Wednesday

Evg. WYNCOTE—*All Hallow's Church*.....The Bishop

February 20. Friday

Evg. MOORE—*St. James's Church, Prospect Park*, The Bishop Suffragan

February 22. First Sunday in Lent

A. M. PHILADELPHIA—*St. Mary's Church, West*...The Bishop
Evg. PHILADELPHIA—*St. Philip's Church*.....The Bishop
A. M. PHILADELPHIA—*Epiphany Church, Sherwood*, The Bishop Suffragan
Evg, PHILADELPHIA—*St. Andrew's Church, West*, The Bishop Suffragan

February 24. Tuesday

Evg. PHILADELPHIA—*St. Elizabeth's Church*.....The Bishop

February 25. Wednesday

Evg. PHILADELPHIA—*St. Monica's Church*.....The Bishop

February 27. Friday

Evg. PHILADELPHIA—*Transfiguration Mission*, The Bishop Suffragan

February 29. Second Sunday in Lent

A. M. PHILADELPHIA—*St. James's Church, Kingsessing*, The Bishop
P. M. PHILADELPHIA—*Church of the Good Shepherd, Queen Lane* The Bishop
Evg. PHILADELPHIA—*St. Barnabas's Church, Haddington*, The Bishop
A. M. ROSEMONT—*Church of the Good Shepherd*, The Bishop Suffragan

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Newly Awakened Church and the Nation-Wide Campaign

The full returns have not come in. We have only scattering reports. There are some fine instances of inspiriting success. There is more than enough to make us hopeful and profoundly thankful. But we have not the details yet. These will come later.

What we can give now are some general impressions, or rather some very sure premonitions of the great and permanent spiritual good which the Campaign has done and will do for us.

Waking

First, the Church is waking up—and *shows* it. Mr. Pepper, in his Opera House address, spoke of that line in the familiar hymn which tells us that "Like a mighty army moves the Church of God," as evidently referring to a movement in sleep: a turning over from one side to the other. Up to this time, he said, this was the only interpretation possible, but there was to be a change: there was to be a real movement, not *in* sleep, but *out of* sleep.

This has really happened. The Church is waking up. Its inward soul is being stirred. It is one thing to dig new channels to distribute to the best advantage a thin supply of water. It is a very different thing to open up new springs: to increase the volume of water at the source. God seems to be using the Nation-Wide Campaign in just this way, for just this purpose. "Can't I help somewhere?" "I have not been giving or doing half enough for God and the Church;" "I never knew before that the Church needed me;" "I will gladly give half my time from my office if the Church can use it;" "I have just found that there is no joy in the world like giving myself to God and working for His Kingdom." That is the way in which men and women have begun to talk. That is the real thing. That means the coming of the Kingdom. "Waking up" means coming back to consciousness: regaining one's hold on life: realizing afresh who and why and where one is. And the Church seems really to be going through this great experience. The Church is waking up.

Uniting

Second, the Church is being unified—and *loves* it! It is learning the strength and joy of unity. It is discovering that the really precious things, in nature as in grace, are not the things we have apart, but the things we have in common: that the strongest and most worth while undertakings are not those which we do separately, but those which we all do together.

Bishop Woodcock tells a story of two men walking by a Camp where some three hundred men in uniform were working. One of the two, a stranger, was puzzled to see among the three hundred only three officers. "How is it," he asked, "that they have so few officers in charge?" "Oh," said the other, "that is simple. They're lunatics; and you know lunatics can't combine." Which, put the other way round, means that those who can't combine are lunatics. We are prepared to see the point. The pure folly of our lack of combination is coming home to us. Our small numbers, when we might have been so many: our wasted opportunities, when we might have done so much and gone so far: our lack of any coherent plan of action, of any broad outlook on the field, of any ability or readiness to concentrate or apply our forces and resources where

the need was greatest and the doors wide open for advance: all this has been sheer foolishness and waste. It is all the simple result of lack of unity. We are ashamed of it.

More than this, we are coming to see that our disunity has been disobedience to God. We realize that our duty and our privilege is to look up for His guidance, to report to Headquarters for the orders of the day, to march shoulder to shoulder following His lead as one great army in unquestioned loyalty. We are ready to give up our "private preferences." We are no longer a mere mob, shouting our shibboleths, but a real company of soldiers on campaign.

Third, the Church is called to keep it up—and *knows* it. This thing cannot be done in a day. It will not come by any mere enthusiasm of emotion. It calls for a permanent and disciplined will. It means "carrying on." The parable of the leaven in the lump of dough gives us our rule and sets us our task. Just as the yeast, thrust in somewhere at the centre, works its way out in all directions towards the circumference, subduing gradually the whole alien mass, communicating its fermenting power from particle to particle, so the faith and service and sacrifice of the Church must be carried out and in to every member and do its work with every group, raising us all permanently to the highest level of devotion and obedience.

Persevering

After the advance "over the top" upon the enemy, after the winning of the ground, comes the task of making good our gain, of "digging in." All depends on this. If the fruits of our victory are not conserved we shall be worse off than ever. Perseverance is the last and greatest gift of grace. Perseverance must be our watchword in the New Year, and in the new era which shall mark the coming of the Kingdom of God with power.

Philip M. Rhinelander

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A Letter from the Bishop

A special meeting of the Executive Council of the Diocese took place on the afternoon of Wednesday, December 10, 1919, at the Church Hous e.

The business of the meeting was to consider the report of the Finance Committee of the Council, of which Mr. J. F. Fahnestock is the chairman, on the subject of setting up a Diocesan business office with a sufficient organization to handle effectively not only the ordinary business routine of Diocesan affairs, but also the very large prospective increase which will come as the result of the Nation-Wide Campaign. The committee reported that such a business office should be put into operation without delay, especially in view of the fact that the Diocesan Budget prepared for the Nation-Wide Campaign included an item of $20,000.00 annually for the next three years to cover the expenses of central administration. The committee recommended the appointment of a business official to be known as the Executive Secretary of the Diocese, who should have general supervision of the office on its financial, auditing and social service sides and that such Executive Secretary, when appointed, should be authorized, with the consent of the Executive Council, to equip the office with the required help.

The committee also recommended that the position of Treasurer be held open at present, the duties of such office being taken care of in the office of the Executive Secretary.

The report of the committee, after some discussion, was adopted and authority was given to the Committee on Procedure to appoint the Executive Secretary to the position thus authorized and to put the business office into full operation as soon as practicable.

The Committee on Procedure, following this instruction of the Council, met on Monday, December 15, 1919, and unanimously determined to ask Mr. Reynolds D. Brown to accept appointment as Executive Secretary. Mr. Brown has signified his willingness to take the office and will enter upon his duties at once.

I am sure I can count on the hearty and enthusiastic response of the whole Diocese.

Faithfully yours,
P. M. Rhinelander,
Bishop.

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The Church News conveys to its readers the heartiest wishes of the Bishops of this Diocese and of all concerned in the production of this magazine for a really *Merry Christmas* and a truly *Happy New Year.* It is well for us all to wish each other a "Merry Christmas"; it is better to know what the wish actually means. The Christian religion is a cheerful religion. That is why we love the dear old customs and traditions that cluster round this season. The Incarnation of God's Son, the manifestation to mankind of the love and the loveliness of God is surely something to cheer, to give hope and joy, to make one sing and be lighthearted, even in such serious times as these. Would that everyone knew the real reason of Christmas. After all, that is just the work of the Church and the clergy—to teach by preaching and by every possible agency what the coming amongst us of Jesus who is the Christ, actually signifies to every son of man. When all of us know it by experience we shall be "merry" indeed and there will follow inevitably a "Happy New Year"—not a year relieved of anxiety or responsibility—not a year in which we are going to have more money, or more of the good things of life, but a year in which we can trust our God with our lives and go about our several vocations with sure and certain Faith in His promises and His Power to fufill them.

THE EXECUTIVE SECRETARY

The appointment of Mr. Reynolds D. Brown to the new office of Secretary of the Diocese may be said quite literally to mark an epoch in our Diocesan affairs. The need of such an office has been long apparent. The business affairs of a great Diocese like this make up a great total. Our institutions, like our parishes, are largely independent corporations, managing their own affairs through their own officers. But none the less there will be an immense advantage in coordinating them through a central office. In this way each will be helped to claim its due support from our common resources and to make its due contribution to our common life. There will also be a great gain in efficient operation. It will now be possible to work out the best methods: to apply the highest standards —to bring encouragement and help to bear where it is most needed and will do the most good. Not least important will be the good effect of the right kind of publicity which now for the first time can be secured.

The office of the Executive Secretary is one which really became logically necessary when we set up our new Executive Council last May. It was bound to come in time. The immediate appointment of a Secretary has been made necessary by the results of the Nation-Wide Campaign. These are coming in more fully every day. The new and increased pledges of support, and what is more significant, the many offers of personal service, require prompt and careful attention. Indeed, the whole Campaign will have been in vain unless its fruits can be conserved. The Executive Council felt the urgency of the situation and therefore voted at a special meeting held December 10th, to organize the office and appoint the Secretary at once.

The choice of Mr. Brown to do this work will be recognized by the whole Diocese as singularly fitting, and all will certainly rejoice in Mr. Brown's willingness to make the sacrifice involved in his acceptance of the office. Some eighteen months ago, this whole question of the business organization of the Diocese was first considered seriously. Mr. Brown at once took the lead in the discussion. He was invaluable in his clear judgment, good sense, and thorough understanding of what was needed and how best it could be provided. The framing of the Canon on the Executive Council was largely due to him, as was the ready acceptance by the Convention. At the last General Conention in Detroit he made a notable place for himself as one of our representatives. Since then, his guiding hand has been felt in every phase of the Nation-Wide Campaign. He has won friends everywhere. He has persuaded and convinced. He is entirely disinterested and loyal.

Superficially it is true that this new office is largely concerned with business. It will be the center of our business administration. But at the same time it has a very real spiritual meaning and importance. It is essential that a religious spirit and atmosphere should dominate it. This is just the spirit which will animate Mr. Brown in all his work. He takes up his new office as a true vocation. He is prepared to find in it, and to make of it, an opportunity of proving his devotion to the Church and to the Kingdom. The prayers and gratitude and confidence of all our people will be freely given to him.

P. M. R.

The Treasurer of the Diocese requests us to announce that the *Parish Cash Book* adopted by the last General Convention and set forth by the General Church Finance Committee and its use urged by the Diocesan Finance Committee in the above letter, is now in press and expected to be ready for delivery about January 1st.

A supply of these books will be secured as soon as they are ready and may be purchased from the Treasurer at actual cost of printing, *i. e.*, three ($3) dollars per copy.

Apply Room 9, Church House.

TO ALL ACCOUNTING WARDENS AND TREASURERS

At a meeting of the New Executive Council of the Diocese held Friday, September 26, 1919, the Finance Committee of the Council recommended "that all budgets cover the year from January 1st and that the Diocesan Convention so order," and on motion it was resolved that "the *Finance Committee,* with authority of the Council, *prepare a form of budget* to send to the various parishes, stating that the Council is proposing to submit the same to the Convention and *asking the parishes to give the Council the benefit of a year's trial by filling in and returning the budget.*"

The Executive Council also adopted a form of budget submitted by the Finance Committee and approved the following recommendations:

A. "That each parish, if it had not already done so, should prepare a budget, preferably before the beginning of each year, showing an estimate of receipts from all sources, including pew rents, pledges, and also an estimate of all expenses, including assessments and apportionments, this budget to be submitted to the congregation through the vestry, showing the amount necessary to carry the parish through the ensuing year.

B. "That the details of the budget should be thoroughly explained and that, in this connection, there should be secured from the Treasurer of the Diocese a detailed analysis of the budget upon which the assessments or apportionments are made, in order that the members of the parish may be fully informed as to the use of the money they are contributing."

C. "That it would be desirable in the interest of greater publicity to have representatives of the various missionary interests covered by the budget of the Diocese visit the various parishes from time to time during the year, in order to keep the people fully informed and naturally more greatly interested in the object toward which they are contributing."

D. "That each parish, where this recommendation is not in effect, should appoint a committee who will inaugurate "An Every Member Campaign" to endeavor to have the envelope system or other suitable system in use by each member of every family in the parish. In other words, children as well as adults should have this personal interest in the support of all the parish and diocesan activities."

It was further decided to await action of the General Convention in Detroit, October, 1919, on the report of the Church Finance Committee before sending this appeal to the parishes. *We now take pleasure in enclosing herewith a copy of the report, which was approved by the General Convention,* and would call your especial attention to pages 4, 5 and 6, and Parochial Report, page 12, statement 15, and Form of Budget, page 16.

This printed report so thurooghly covers the ground that we earnestly urge every rector, accounting warden and vestryman to carefully read the report and then give us full co-operation to carry it promptly into effect. The finances of each parish and of our Diocese will as a result be placed on a much sounder business basis and the personal responsibility of each member to help in supporting the parish, the Diocese and the Church at large will be emphasized.

Will you not send us word that you will at once give the budget and cash book a trial?

Rev. John B. Harding,
Rev. F. C. Hartshorne,
Rev. H. M. Medary,
Rev. Horace A. Walton,
Albert J. County,
Nathan H. Davis,
Morris Earle,
James F. Fahnestock,
Chairman,

Finance Committee of the Executive Council of the Diocese of Pennsylvania.

November 25, 1919.

A Letter Sent by the Executive Secretary to the Rectors and Wardens of the Churches in the Diocese

December 19, 1919.

Dear Sir:

The Executive Secretary of the Diocese desires to suggest in this notice some of the ways in which he hopes that the parishes and institutions of the Diocese on the one hand, and the Executive Secretary's office on the other hand, may assist each other in their common responsibility for the efficient work of the affairs of the Diocese.

The Executive Secretary hopes that everyone in the Diocese, including particularly the clergymen and those identified with the institutional work of the Diocese, will feel that he is ready to discuss with them at any time any of their problems in which it is thought that the experience of the Central Office may be of value to a particular parish or institution. He hopes that the rectors of parishes will feel that their relations to the Diocese are not limited to making financial payments, but that on the contrary it will be a real help to the parishes to have the co-operation and advice of the Central Office, not only in strictly Diocesan matters but also, if wanted, in connection with their own parochial affairs.

To the Clergymen of the Diocese

The Executive Secretary confidently asks for the loyal support of every clergyman in the Diocese, in his effort to make the Central Office businesslike and helpful. He remembers with pleasure personal visits to many of the parishes and is glad to feel that he has cordial and friendly relations with every clergyman in the Diocese—based, perhaps, on the fact that he has a deep respect for their office and a sincere appreciation of the difficulties under which many of them labor. He will appreciate suggestions or complaints of any kind from any member of the clergy, holding confidential those which it is desired shall be so regarded. He earnestly asks every clergyman in the Diocese to join with him in an effort to present a loyal and united front in the great work of the future.

To the Vestrymen of the Diocese

It is hoped that the vestrymen in each church will establish a personal touch with the Central Office by calling there and discussing with the Secretary any problems in which the Central Office may be able to furnish advice or assistance. There are certain suggestions which have been found helpful in many parishes and which the Executive Secretary recommends to the consideration of the vestries:

(*a*) One of the best answers to the charge that our Church is too exclusive is the opening of our pews freely to everyone who enters our churches. A number of our larger churches have recently seen their way clear to accomplish this result. It is hoped that, owing to the parochial Budget being practically covered by envelope subscriptions, it may be possible now in many parishes to invite the holders of pews to agree to add the amount of their pew rents to their pledges and waive their exclusive right to their pews. It is believed that in this way the change can be readily accomplished and that the holders of pews may still, by common consent, generally occupy the pews to which they have grown accustomed. The Central Office will be glad to furnish speakers to address vestry meetings on this subject.

(*b*) Experience has shown that it is very desirable to have vestries elected in groups of three or four, each group to serve for three or four years, as the case may be. The fact remains, however, that the elections held on Easter Monday are usually a mere farce, as no one, except under unusual circumstances, desires to vote against the re-election of retiring members, and it is often difficult for the retiring members to escape re-election even if they so prefer. A simple device which is likely to produce a real interest in the Easter Monday elections is to declare the retiring vestrymen ineligible to re-election until one year after their terms have expired. This has the effect of opening the field to any number of candidates and also enables the dropping of former members who have lost interest in the work of the Church.

(*c*) Another step which has been found of great advantage in many parishes is the holding of parish meetings, preferably after a parish supper, at least once each year. It is found that such meetings, on the one hand, give the members of the parish a knowledge of the parish affairs and an opportunity to express their opinion as to matters of parish policy; and, on the other hand, it gives the members of the parish an opportunity to be thrown in conact with each other, thus meeting complaints that the members of our churches often have no opportunity for social meetings with each other.

(*d*) An excellent system of parish accounting has recently been recommended by the Finance Committee of the Executive Council. It is obvious that the Church will gain much if all of its parishes keep their books and make their reports in the same way. The Central Office will be glad to assist this program by making explanations to the parish financial authorities, with refeernce to the advantage of the system.

(*e*) On the same lines, it is hoped that the new Central Office will be able to suggest a system by which various parish treasurers or accounting wardens may have their books audited each year, probably by the Central Office.

In Re Nation-Wide Campaign

In the matter of service pledge cards, the Central Office will, of course, have no concern with the pledges for parochial service. With respect, however, to the pledges for diocesan service, it is expected that the Central Office will be a clearing house at which the various missions and institutions of the Diocese who need workers may present their needs, and where the offers for diocesan service on the part of members of our Church may be individually considered and the members assigned to places where they may be of genuine value. This work has been done hitherto by a committee of women, and the Secretary hopes that the women will continue permanently to assist in this work. Counting on their co-operation, we feel sure that this side of the Central Office will continue to play an important part in the diocesan life.

With regard to the financial side of the Nation-Wide Campaign, it is entirely obvious that this Campaign has produced an important alteration in the financial relations in every parish in the Diocese, including those that have not so far taken part in the canvass. Every parish and every individual will, of course, be excepted and asked to do his share towards the increased work of the Church, regardless of whether a canvass is made or not. Of course the fundamental change consists in the fact that after January 1, 1920, all contributions, whether from individuals or from parishes for any form of non-parochial undertakings, will pass through the books of the Diocesan Treasurer at the Central Office. Only in this way can the Central Office determine whether it is complying with its share of the responsibilities of the General Church, only in this way can the Central Office know just what funds are received by the various institutions and missions in the Diocese, and try to see to it that the amounts allotted to each in the Diocesan Budget are fully and regularly paid.

Doubtless many perplexing questions will arise during the early months of the coming year; it is hoped that all parties interested will keep in touch with the Central Office and gain the benefit of its experience in answering such inquiries. It may not be amiss to repeat what has been previously stated, namely, that about half of what is received for extra parochial

purposes will be sent to New York for our share of the general work of the Church, the other half being retained for the missionary, social service, and educational work in our own Diocese; also that as to this latter portion, the first call will be for contributions to the various missions and institutions to the extent to which they are at present receiving support, and that the sums received in excess of these amounts will only be expended after a careful survey of the whole field, with the advice of the Board of Missions and the Executive Council.

Certain suggestions of value have grown out of the Nation-Wide Campaign which ought to be considered by many of our members. One is the establishment of a lay readers' group, who shall, under the direction of the Bishop, assume part of the responsibilities for services in missions and institutions of the Diocese; this is heartily commended to our laymen who are able to help in this direction, particularly to those who are so effectively helped as speakers in connection with the Nation-Wide Campaign. Another is the formation of Community Bible Classes for men; it has been suggested that such classes ought to be organized in some central location, possibly one in Chestnut Hill, one in Germantown, one in West Philadelphia, and several in other convenient points. It is believed that many of our men, especially those who have served in the war, will welcome such opportunity for a closer study of the Bible and of the work of the Church. The Central Office will be available for help and invites offers from those who would be able to conduct such classes. It has been suggested that possibly such classes should not be restricted to members of the parishes in the vicinity, but should be open to any men of any faith who desire to take part. Emphasis should also be laid on the fact that the Nation-Wide Campaign was intended particularly to stress the importance of offers for life service by men and women in the Church; the Central Office will always welcome any such offers and will be glad to co-operate in arranging meetings at which young men and young women will be asked to consider whether they ought not to be looking to the Church for their lifework.

Community Service

Without having as yet any definite program, the Central Office hopes that it can aid in developing a spirit of community service in our different parishes. The very valuable suggestion has been made by the ladies that they might assume as their peculiar work the districting of the city of Philadelphia along parochial lines, followed by a visitation of each home and the invitation to every householder which shall be found, whose members do not profess allegiance to any Church, to visit our churches and consider forming permanent relations with them. It is a challenge to our Church to know that a majority of the people in Philadelphia have no allegiance to any Church; our Church ought not to be satisfied until an effort has been made to invite many of them to join our different parishes.

Church Unity

The Secretary is a great believer in church unity, although he realizes the difficulties that surround that subject. He believes that one of the pressing reasons for the Nation-Wide Campaign was to arouse our Church to a sense of its responsibilities, so that it might be the more ready for leadership in the movements towards Christian unity which are coming in the next few years. Even before any more firm relations between different communions are established, it might be practicable to arrange for group conferences at which, in a prayerful and sympathetic spirit, important problems of unity and practical co-operation might be discussed.

Faithfully yours,
Reynolds D. Brown,
Executive Secretary, Diocese of Pennsylvania.

In Memoriam

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**For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.**

Mrs. William Chauncey Emhardt

Those who knew Mrs. Emhardt well would probably agree that a quite extraordinary vitality, in body, soul and spirit was her distinguishing quality. Her character had many sides. She touched life at many points. She drew to her many different types of men and women, young and old. But what was always true of her, what set the mark of her own "peculiar difference" on everything she said or did, was her astonishing buoyancy and energy. There was never with her the least sign of effort. She had no touch of the Puritan about her. There was no suggestion in her way of living that life was hard and difficult and the world an evil place. She went out gaily and quite unafraid to take life as it came and make the best of it.

All this signified a very high degree of courage. She was intensely human, with real social gifts, thoroughly well versed in the great art of "cultivating human relations." She had an eager appreciation of culture in its best and truest sense. A country parson's wife finds little of spiritual or intellectual stimulus in her surroundings. Her part is to conserve and to distribute the supply which she brings with her. She has small chance of replenishing it. There is much to make her light burn dimly. There is little to encourage it to shine. Yet Mrs. Emhardt carried on her life from day to day with a high, hopeful and contagious joy. She sang over the drudgery of housekeeping. She would laugh her way through discouragements and limitations. She never lost her balance. She held true to her strong intuitive sense of life's real values. She dominated circumstances, not only for herself, but for those among whom she lived.

Gifts of character make little noise and are not loudly spoken of, even to be praised. But they are as the cement which binds the building. They make society secure. They give it hope and happiness. That is why the loss of Mrs. Emhardt to her family and community will be so poignant. She will be missed as light is missed in darkness. *"Requiem aeternam dona ei, Domine, et lux perpetua luceat ei."*

P. M. R.

TO THE MEMORY OF A TRAINED NURSE

She who helped others to be brave in pain
Has felt pain end in peace,
And used death's one dim moment to attain
Life's ultimate release.

She has found Paradise. How she will prize
Flower and stream and tree,
Who chose her task where walls must ever rise,
Nor fretted to be free.

And there is rest. She sought not rest, yet earned
Through many a wakeful night;
Her trust some flame that all too faintly burned,
By her hand kept alight.

And there is Christ! How very reverent
In that new nearness she,
To whom e'en human intimacies meant
Completer loyalty.

She who helped others to be brave in pain
Has won the long, long peace;
Crown of her gentle ministry, to gain
Life's measureless increase.

—John Mills Gilbert.

THE GREAT MASS MEETING AT THE METROPOLITAN OPERA HOUSE, DECEMBER 3D

The great Opera House was crowded from the floor to the roof, at this the second mass meeting of the Nation-Wide Campaign.

This must have inspired the Bishops and workers and given them new courage. In the absence of Mr. Franklin Spencer Edmonds, the chair was taken by Mr. Reynolds D. Brown. Bishop Garland opened the meeting with prayer, and a short address by Mr. Reynolds D. Brown followed. Mr. George Wharton Pepper spoke of the purposes and progress of the Campaign. He said:

"You and I and our fellow-churchmen are to have some fun together in changing the Episcopal Church, first, into an army, then into a mighty army, and then into an army on the march.

"In advance of the 7th of December an effort is being made to carry the news of the N. W. C. to every person in any way connected with the Episcopal Church, to supply each with cards indicating definite forms of service for which one may volunteer, and giving opportunity for definite financial pledges.

"On Sunday, December 7th, all the people of the Church are to be, as it were, lined up in company front and at attention. At the sound of the bugle the whole Church is to step off with new inspiration, with new confidence and in a new direction. There is then to begin a systematic, nation-wide, personal canvass to bring the unchurched into the Church, to secure promises of activity from the hitherto indifferent, pledges of life service from those who perceive the call and pledges of money from everybody."

The meeting opened with prayer by Bishop Garland.

He was followed by Bishop Brent, who declared that the time for dallying with the problem had passed and that the Episcopal Church must recognize its duty in regard to the foreign-speaking population. He said that with the proper instruction he was confident the great majority of discontented foreigners could be weaned away from the evil influences by which they are surrounded and transformed into stalwart American citizens.

Education Without God

Deploring the almost total elimination of the name of God from the teaching in the public schools of the United States, the speaker sounded the warning that "education without God makes the most dangerous criminal society known." He pointed out that the downfall of Germany was in the main due to the fact that the nation recognized education as its God and trusted science without God.

"The industrial problem is a misnomer," said the Bishop. "It is a social problem—a human problem—and when we deal with it according to the law of Christ it will be solved, and not until then."

"Every employer of labor," he continued, "has a responsibility, not of the technical efficiency of his employee, but of his complete character. He is bound to see that his employees' condition of life is such as to build up true manhood. Employers should never put things before men, nor look upon men as things."

Religion and World's Future

Bishop Brent declared that the only security for the future of the world rested upon religion. "Government and industry and all that pertains to life on earth get their stability and principle from religion. It is God's will and purpose to have orderly and peaceful conditions existing in the world. All happiness is not reserved for the life beyond the grave."

He called upon all the members of the Episcopal Church to stand together and work unitedly for the common good of the institution and mankind as a whole. "But you must bear in mind," he asserted "the Church must come first, before business, pleasure and even before the nation. And when I say the Church I mean the chief agent of the Kingdom of God on earth."

Commenting on the Nation-Wide Campaign, Bishop Brent said that he was convinced that it would be "as successful as any campaign that American citizens and American Christians have ever undertaken."

DEATH OF GEORGE LONG

Within a week of his death George Long was planning to attempt greater efforts for the man and woman who had failed and fallen in the battle against sin. His work at the Inasmuch Mission had been practically completed. The neighborhood once known as Hell's Half Acre is now a respectable region, the mission houses working men and students. Mr. Long's energies sought a new outlet, and he gave his time with Mrs. Long, to conducting missions in various churches and in other cities and towns. For some time he had shown signs of weariness, but short occasional rests tided him over. He took a mission for a small Presbyterian church in South Philadelphia ten days prior to his collapse. His success was marked and he came home happy, but tired. The doctor prescribed a rest in bed, and even there Mr. Long was planning with members of the Board to make an ambitious and concentrated attempt, after the New Year, upon the sections in the center of Philadelphia which needed reconstruction and rescue.

He seemed to improve rapidly, and on St. Andrew's Eve, November 29th, the doctor declared him out of danger. Suddenly on St. Andrew's Day he collapsed and entered into rest in the evening.

Those who know him intimately feel that his place will be hard to fill. He had a rare insight into character, was a good judge of men, and as a physician of spiritual diseases he made a mark high among his fellows. There was no finer tribute to his worth paid than that at his funeral service on Thursday evening, December 4th, at the Chapel of the Inasmuch Mission. For over an hour preceding the time the streets echoed to the tread of little throngs of people. Reverently and silently they crowded the halls, the chapel, the dining-room, the office, until the doorways were filled. Bishop Rhinelander, with the Rev. Mr. Moore, and the Rev. Mr. Walenta, members of the Board from its inception, conducted the service. Mission hymns began, and were sung between every part of the Burial Office. The volunteer organist, the leaders of old, Mr. Nevin Veistwith, the cornet, and the soloist, all poured out their hearts in the songs the men of the mission knew. Bishop Rhinelander's address, which follows, was listened to attentively by every one, and often interrupted by an "amen" that told of some one touched by experience, voiced the feelings of all.

The Bishop's Address

"I am glad our friend George Long died with his harness on and his back bent to his work. It would have been his wish. His work was all his life, and we must still think of him in the same way. The dead of course are living. Death means a change or transfer, and the life after death follows the impulse and keeps the character of the life before death. We think of the dead as "resting from their labors," but rest does not mean inactivity. It is only "the labor" which stops, that is, the pain and effort and fatigue. There the activity goes on, different of course, but freer and stronger than ever.

As he served here, so he is serving there, the same Master, with the same eagerness, in the same faith. To few men is it given to finish a good work. The most of us must be content to start something to lay foundations. George Long had the supreme satisfaction of carrying through what he began. Think what this building stands for. Think what led up to it. Think what has come from it. Think what George Long found here eight years ago. Think of what he leaves behind him. Of course there is much more—regenerated lives, homes restored and reunited, wills braced to honest labor and righteous living, hearts touched with love and pity, and desire of service. Thousands of

men and women scattered far and wide are thanking God for him today and will tell of him and think of him while their lives last. They are his truest and most precious monuments, they are the jewels he has taken with him into his Master's treasury. But we here in Philadelphia, here in the Inasmuch Mission, here in this neighborhood once called "Hell's Half Acre," hold as our most sacred memory, the miracle which God's grace worked through His faithful servant. We shall treasure it as something utterly unique in our experience, as something of unending power and inspiration in our lives. For that is the chief question for us: What are we to do now that he has gone? It is easy to mourn him, easy to applaud him. Every Christian and every right-minded citizen is doing that today, but he himself would not be telling us to mourn him or to applaud him. He would be telling us something quite different. He would be saying to us, "Let God's grace lay hold of you as it laid hold of me, and for love of your Saviour save your fellow men." That is the message of George Long's life and death.

Let us give him a better tribute than a tear. Let us show the worth of our affection and esteem by heeding him and following him in the knowledge of the love of God in Jesus Christ.

He closed by asking for the singing of the Doxology, in tribute for the gift of George Long and his efforts, and to prove that it was a sad, but a solemn and blessed tribute to the worth of one who, had he been present, would have led the singing himself.

After the Benediction the great throng inside and those waiting outside, passed quietly, under the direction of the Rev. Mr. Houghey, a former assistant of the mission, before the body for hours, until at last the chapel was quiet. Mrs. Long, with members of her family, and of the Board, went to Brooklyn next day for the interment.

An ancient philosopher has said, "Life, if you know how to use it, is long!" A brief span of ten years, after thirty-three wasted years, has proven how well man can work if the spirit of God moves and directs. George Long lives, and his Master will see that the efforts he made to help the fallen will not be in vain. May he have the peace that passeth understanding, and live in the light perpetual forever!

Following out the Nation-Wide Campaign, classes on the survey will be held at the Church House during Epiphany, led by Mrs. Charles R. Pancoast. The days and hour will be duly posted on the bulletin board.

THE NAVY AND MARINE CORPS RECREATION CENTER, NAVY YARD, PHILADELPHIA, PA.

One of the most telling outgrowths of the war in the vicinity of Philadelphia is to be found in the Navy and Marine Corps Recreation Center, located on the corner of Rowan Avenue and Third Street, East, U. S. Navy Yard, Philadelphia.

Prior to the outbreak of the war the only place in the Navy Yard where the men could find any sort of recreation was in a small and more or less indifferently managed Y. M. C. A. annex, just inside the main gate.

With the influx of men right at the beginning of hostilities, it became imperative that immediate steps be taken to provide recreational facilities for the men, who were rushed to the yard for their initial intensive training—this included enlisted men of the Navy as well as the "Devil Dogs," the U. S. Marines.

The chaplain of the yard at the time was Chaplain Dickins, a priest of the Church and a chaplain with over twenty years of experience in the Navy.

The chaplain called to his support several young men from the Philadelphia Divinity School, the G. T. S. and Berkeley, headed by the Rev. Allen Evans, Jr., and the different denominations of the city were also invited to send representative workers to assist in taking care of the situation.

The first step taken was to provide a headquarters to house the recreational work, and this took the form of a big tent, 40 x 120 feet, which was known as the "Bee Hive Tent," a very apt name, for it became a veritable *hive* of industry from the moment of its erection. This tent was provided, not by the Navy, but through the interest and co-operation of Drs. Mockridge and Jefferys. Later, a second tent of equal size became a necessity, and this was provided through the kindness of the Philomusian Club of West Philadelphia.

Besides the work carried on in the tents, outdoor entertainments were arranged in front of the Marine Barracks, and at times over 6,000 men were entertained, and were served with free cigars and cigarettes, the funds for which were provided by a committee of bankers, headed by Mr. Richard E. Norton, of Drexel & Co.

It became evident that winter quarters would have to be provided, and the drain on the Navy Department appropriations was so great that it was inexpedient to look for assistance from that source. Bishops Rhinelander and Garland were appealed to to suggest ways and means of meeting the emergency, which resulted in the formation of a committee, with the representative clergy of the city as members and Bishop Garland as chairman.

The representatives of the Methodists, Presbyterians, Baptists, Roman Catholics, Jewish, Lutherans and Episcopalians pledged themselves in committee to stand sponsors for the sum of $6,000.00. The Metholists, Lutherans and Episcopalians each contributed $1,000.00, Jews $113.00, Roman Catholics $585.00, Presbyterians $200.00, Baptists $544.00. In round numbers $4,449.97 was contributed by this committee.

With this assurance in hand the chaplain and his staff started on a crusade for funds to erect two buildings in which to house the winter work.

An act of providence sent to the chaplain a much-needed man, in the person of Mr. Walter S. Bauer, a prominent architect and builder, who joined the staff, bought all the lumber, drew the plans and superintended the erection of the buildings now composing the group known as the Navy and Marine Corps Recreation Center, and costing, with their equipment, approximately $28,000.00.

The first building went in commission in November, 1917, and the second in February, 1918. The buildings are 50 x 140 feet, one story high. The first building contains the auditorium, with a splendid stage, and a very impressive little chapel, 16 x 50 feet, known as St. Paul's Chapel. The second building provides twelve pool and billiard tables, four bowling alleys and a small but very efficient canteen, where all the small needs of the men are taken care of at practical cost.

These buildings are nightly crowded, and over two million men have been provided with entertainment since the doors were opened.

During the war over seventy tons of reading matter and games were shipped to the other side by the chaplain and his staff for the use of the men of the Navy doing duty in the nerve-racking submarine zone, and to the Marines who taught the Germans that they had a new foe to meet that did not know the meaning of the word "retreat!"

The Recreation Center has been the headquarters for the shipping out of all sorts of comforts, such as sweaters and other warm clothing, and it has been the mecca of the fathers and mothers of our country who have hurried to the Navy Yard to say the last words of farewell before *their* boys shoved off for the most serious duty that comes to man.

While the general comfort and recreation are generously provided for in the Recreation Center, the religious end is not forgotten, for, every Sunday morning there is a Sunday-school at 9.00, and at 10.30 there is a general service of Morning Prayer, with Holy Communion at least twice a month, and every Sunday evening there is a big mission service, the attendance averaging over one thousand men, and some of Philadel-

phia's brightest and strongest preachers have come down to give the boys a word of cheer and advice.

All in all, the work being done in the Navy and Marine Corps Recreation Center is the best, most practical and lasting work that is being done in the Navy or Army today. It is meeting a very vital issue in a way understandable and highly acceptable to the men of the Navy and Marines, and the hope is that in the near future the present wooden structures may be supplanted by a fine, big, permanent brick building, erected either by one donor, or by a combination of friends, who are anxious to erect a fitting memorial to the men of the sea, and the immortal Marines who met the great issues of life and death in the face of the enemy unflinchingly; a building occupying a prominent position in Philadelphia's big Navy Yard, and to which the people of the city may point with pride as the tangible outgrowth and manifestation of their loyalty and patriotism in seeking to provide for the welfare of the *men who won the war!*

The chaplain will never cease to be grateful for the manner in which different societies and organizations and individual friends responded to his appeals for assistance to meet the demands made upon him, for, without this response this great work could never have been accomplished, and he takes this opportunity of expressing to his many friends his thanks and deep appreciation for all that their support has made possible and he begs for their continued prayers that the work may, under God, continue to grow, until every practical need of the men—their comfort and well-being—be met.

The Navy and Marine Corps extends —in behalf of the men of the Naval and Marine service—a *Happy New Year* to all its friends!

THE CITY MISSION

I am repeatedly impressed by what prisoners tell me with regard to the pleas they are permitted or asked to make, or not permitted or not asked to make. They say, many of them, as I move in and out among them when they first come in, that they were given a raw deal. So often they claim they were accorded no real opportunity, certainly were not sympathetically encouraged by a fatherly judge or a brotherly district attorney to make a personal defense. I could wish myself ofttimes a consulting attorney for the defense. We have consulting specialists in every department of human life nowadays and more and more every day — consulting engineers, consulting physicians and, I suppose, consulting lawyers. Why not have a consulting minister for the benefit of the poor, frightened underdog in the dock. Could not a clergyman be allowed to come forward and stand beside the boy or man who is accused and who under our boasted system is innocent unless you prove him guilty? Couldn't a clergyman-social worker be allowed to use his brains—supposing he has any—and his experience in the interest of the prisoner? If the prisoner had a fat roll he could buy the best possible defense, and gray matter would click and words would roll, and the jury would be shown and his Honor would be appealed to and shown, without wishing or presuming to instruct the Court, etc., etc. Let the boy plead NOT GUILTY in a clear, firm voice and say he didn't do it; let full opportunity be given him; let the Judge say, "Now, son, tell us about it. Did you or did you not do this thing? Let me know your side of the story. Tell us plainly and without fear just what happened; there is no intimidation here." We can punish him if he is guilty, and we are not slow to do it; but let the boy tell his story and let him plead the way he feels and not be advised to plead guilty when he feels innocent. He should not be crushed to the earth without an earnest hearing simply because the changing fortunes of a big city with its big mob have brought him within the meshes of the law. Often I am led to say, after hearing a story, "But, listen, did you tell the Judge just what you are telling me? Did you tell the Judge? Did you speak up?" And quite as often the reply is, "I couldn't tell him, father, or mister; they wouldn't give me a chance."

Not everybody has the same kind of testimony as to the time and place and the precise manner in which the light of God's truth finds its way into the soul. One hears wonderful recitals at the rescue missions from time to time, and there is no question whatever that again and again experiences have been tremendous. One man lay for three nights in a cemetery and, like Elijah in a different connection, "requested for himself that he might die." Through drink and utter dissipation he was broken and in the depths, both mentally and physically. And then on the third day there was the beginning of some kind of resurrection. Just what it was and how it happened he is even now unable clearly to conjure up from that confused and terrible past. One thing he knows and tells very convincingly; namely, that whereas he had been blind and ready to die, he there and then began to see and to live. In that first twilight flush he saw men as trees walking, and his own explanation is that something of God took shape in his soul and he became a new creature in Christ Jesus. But such an experience as his is the exception and not the rule. Not every Christian can describe the earlier state of his soul as "rum foundered." Other people are saved besides "rum hounds," though, blessed be God, the terrible thirst for drink is seen again and again to be taken completely out of men who before their experience, felt they could not ever give the habit up. But most experiences are quieter. To adapt a helpful writer, "We may observe that perhaps most of life's experiences are not spectacular. Now and then a thunderstorm disturbs the ordinary routine and the summer heaven is riven by the bolt of fire. Men's hearts are terror-stricken as the awesome battalions of the sky ground their arms among the mountains. But there is no commotion attendant upon the rising of the sun; no sound disturbs the stillness at the breaking of the day, as also no taps are sounded when the mantle of night falls upon the sleeping city. The sunlight and the dew are alike felt and seen but not heard, and as they enliven and replenish the earth they make no sound." So, too, many are the children of God who never in the simplicity of their virgin souls knew the time when they were not God's children. Brought up in Christian homes, they seem never to have left their Father's house; never to have known what it was not to pray and to love.

REPORT OF THE BISHOP'S BRICKS FUND—1918-1919

This, our seventh, year has been our most prosperous time, in many respects. There have been new features and interest still increasing. We have received larger amounts from the parishes and *four* of them were in hot contest for the Bishop's Banner, namely, St. Martin's-in-the-Fields, the Church of the Covenant, All Souls' Church for the Deaf and St. Peter's, Germantown. The Bishop's Banner, given by the committee, and awarded by Bishop Rhinelander for the first time at the annual Presentation Service (in the presence of a large congregation) at St. Peter's, Germantown, where most appropriately this year's service was held, and the more fitting place, as it was the second occasion when this coveted honor has been won by this parish. The first time was in 1913-1914.

Mrs. Rhinelander selected the hymns and the music for this service. The weather was splendid. The Knights of St. Paul, in uniform, added to the picturesque effect on the green slope back of the beautiful parish house. Groups of children were seated on the grass under the trees. A generous feast provided by the rector and the ladies of St. Peter's, for all present, was much enjoyed.

Another important event earlier in the winter, on January 18th, was the large reception given for the Bishop at St. James's Parish House, Walnut and Twenty-second streets, Philadelphia. Dr. Mockridge, the Rev. Elliot White, the

Rev. A. J. Arkin and the Rev. Mr. Pamfil assisted. A play or allegory, given by the children of the Polish School, in the Polish language, was beautifully acted. It was a legend of The Nativity common in Poland but new to American children, who were able to grasp the meaning by the characters presented and an interpretation by the Rev. Mr. Pamfil. Deaconess Norris has wonderfully trained these dear little people and after the Polish national anthem they finished by singing America for us in English! Ice cream and buns were served to the children by the patriotic young women of the Junior National League for Women's Service and the Emergency Aide's aides. Mrs. J. Howard Clark poured tea for the older members of the audience, assisted by Mrs. Samuels, Mrs. Dillard, Mrs. Mockridge, etc. In spite of a rainy day, the large hall was packed and very kind friends had sent their motor cars to convey the Polish children to and from Kensington—a joyful party.

We have at last reached the thousand dollar offering hoped for, and as we have not yet embraced one-third of all the parishes, all the institutions or all the individuals on this great Diocese of Pennsylvania, we hope to put forth greater efforts and that we may perhaps double that sum.

The *Church Calendar,* issued to cover necessary expenses, is increasingly popular.

Respectfully submitted for the Committee,

EMELYN STORY MCCLELLAN.

November, 1919.

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Amount brought forward.....	$13.75
Received from parishes.....	815.15
Received from institutions.....	6.40
Received from individuals.....	191.00
Received from reception at St. James's, Philadelphia	35.08
Received from sale of *Calendar*	116.00
Received from offertory at service, St. Peter's, Germantown .	19.79
	$1,197.17

DISBURSEMENTS

Presentation offering to the Bishop	$1,000.00
For the Cathedral from All Souls' Church for the Deaf..	50.00
To the Polish School	10.00
Printing of Report	59.75
Banks, printing, tyepwriting, etc.	49.33
Balance in bank	28.09
	$1,197.17

Respectfully submitted,,
E. S. MCCLELLAN,
Treasurer.

Auditors:
JULIA SHIPLEY THOMAS,
MARY MCCLALLAN.

THE BANNER CHURCHES

Those contributing the largest amounts have been for the years:

1912-1913 ....St. Michael's, Germantown
1913-1914 .....St. Peter's, Germantown
1914-1915 ..Old St. Peter's, Philadelphia
1915-1916 .....St. Mark's, Philadelphia
1916-1917 ...St. Timothy's, Roxborough
1917-1918 ....Grace Church, Mount Airy
1918-1919 .....St. Peter's, Germantown

WHAT THE CHURCH PLANS TO DO FOR THE SEAMEN WHO COME TO THE PORT OF PHILADELPHIA

In the November issue of THE NEWS an account was given of the present fork for seamen under the auspices of the Diocesan Convention. It is proposed in this article to outline a future development of that work into which the present work of the Church will merge in course of time.

A LARGE PROJECT

At the invitation of Bishop Rhinelander church people of all names are uniting in an undertaking which promises to make Philadelphia stand first among the ports of the world in the recent and suitable accommodations it will extend to seamen of the merchant marine and all those whose lives are spent upon the sea.

In the name of a representative group of citizens application has been made for a charter for the "Seamen's Church Institute of Philadelphia," which is to provide under one roof adequate facilities of all kinds to meet the requirements of seamen temporarily residing in this city. It will be affiliated with similar institutes in New York, San Francisco and other large ports of the country.

Two of the existing societies doing welfare work among seamen in Philadelphia, namely, the Pennsylvania Seamen's Friend Society, now located at 422 South Front Street, and the Churchmen's Missionary Association for Work Among Seamen, at Front and Queen streets, have agreed, by resolution of their respective boards of managers, to amalgamate with the proposed institute once it is setablished.

Officers of the Seamen's Church Institute of Philadelphia, elected by the charter members, at a meeting held in the Church House on November 18, 1919, include: Honorary president, The Rt. Rev. Philip M. Rhinelander, D.D.; president, Mr. Alexander Van Rensselaer; vice-presidents, Mr. W. W. Frazier, Jr., Mr. John Gribbel, Mr. Alba B. Johnson, Col. John S. Muckle; honorary vice-presidents, the Rt. Rev. Thomas J. Garland, the Rev. Edward M. Jefferys, the Rev. Louis C. Washburn; treasurer, Mr. C. S. W. Packard, 517 Chestnut Street; secretary, Mr. Sydney P. Clark, 321 Chestnut Street.

IN NEW YORK

The very successful work of the Seamen's Church Institute of New York, of which the Rev. Archibald R. Mansfield is superintendent, has given stimulus and incentive to the proposed undertaking in this city.

As an indication of what can be done for the housing and care of visiting seamen the work of the Seamen's Church Institute of 25 South Street, New York, is briefly indicated as follows:

EXTRACTS FROM RFPORT FOR 1918

Lodgings—219,872, of which 78,520 were taken by American seamen; rooms and beds for officers and men of all ratings.

Bank Deposits—$727,356.47; 5,163 depositors.

Restaurant—503,720 meals served.

Shipping Department—3,981 secured positions.

PARTICULAR FEATURES

Navigation and Marine Engineering building.

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Founders—Those contributing $1,000 or more, at one time, before 1921.

Life Members—Those contributing $500 or more at one time.

Guarantors—Those contributing $100 a year.

Annual Members—Those paying dues at $10.00 per year.

Contributions may be sent to Mr. C. S. W. Packard, treasurer, 517 Chestnut Street.

Communications may be addressed to the secretary, Mr. Sydney P. Clark, 321 Chestnut Street.

ENCOURAGING INTEREST

The Nation-Wide Campaign budget for the Diocese includes an item of $100,000 for the Seamen's Church Institute, which will be a part of the contribution of our Church to the new project. Altogether, through individual gifts, memorials, and all classes of contributions, it will be necessary to realize about $750,000. About $150,000 additional, toward the endowment fund, is already assured by the amalgamation of the two societies above referred to.

THE EDUCATIONAL DEPARTMENT NOTES

Epiphany Classes on Neighbors: A Study in Immigration. Open Monday, December 29th, at 2.30 P. M., and Tuesday, December 30th, at 10.15 A. M., at the Church House, Twelfth and Walnut streets. Leader, Mrs. Henry A. Pilsbry, Diocesan Educational Secretary.

Monthly meeting of Parish Educational Secretaries on Thursday, January 8th, at 2.30 P. M. All Educational Secretaries are urged to be present, and parishes having no Educational Secretaries are invited to send a representative.

The Annual Diocesan Educational Day, Wednesday, January 21st, at the Diocesan Church of St. Mary, Broad and South streets: 8.30 A. M., Celebration of Holy Communion; 9.30 A. M., Diocesan Breakfast (*persons expecting to accept this invitation plase notify the Educational Department by the 19th of January*); 10.30 A. M., Study Classes; 12 M., intercessions and instruction, the Bishop; 2 P. M., conferences; 3.00 P. M., tableaux, folk songs, etc., by Polish, Rumanian, Italian, Greek, and Jewish children; 4.30 P. M., Thanksgiving and Benediction.

Educational Day has filled the Church House to overflowing. We hope even more will attend this day at our Diocesan Church, and cordially invite every parish to send delegates, and the rectors will greatly encourage our work by personal attendance.

THE CHURCH MISSION OF HELP

The Church Mission of Help wants to wish all its many friends, who have so generously encouraged and helped us during the past, a very Merry Christmas and a Happy New Year.

We are looking forward to a busy season; we feel that the prospects for increasing our usefulness to the community are very hopeful, for we have been much pleased with the response made by the clergy to our recent appeal and expect their active co-operation in the future. Will those who are not already in touch with us give us the opportunity to speak in their parishes and allow us to help them in every way possible?

Our recreation work at the Gynecean Hospital is proving most successful. Thanks to Dr. Hirschler and the superintendent, we are to be allowed to have a Christmas party, which we are planning to hold on the Friday following Christmas. Already we are able to see actual results of our work there, and we believe that future possibilities of follow-up work open up a wide field.

The Tuesday conference has again been started. We should be glad to have all those interested in case work come each week at 11.30 for an hour to our office at 225 South Third Street. And is there anyone who will volunteer to do clerical work? We are sadly in need of assistance.

DOROTHEA EMLEN,
Executive Secretary.

GIRLS' FRIENDLY SOCIETY

The thirty-third meeting of the Central Council, G. F. S. A., held in Cleveland, Ohio, early in October, 1919, was attender by eight representatives from the Diocese of Pennsylvania. Much important busniess was transacted. The Society in America now has a total membership of 45,748. It was unanimously decided to join in the proposed international memorial to the late Mrs. Townsend, foundress of the Girls' Friendly Society, by contributing at least $5,000 for endowing a room in the Central House in London, if such is established, or for some similar purpose. Pledges of more than $2,300 were at once made from the floor by members, associates, branches, senior clubs and Dioceses.

Four of the districts in the Diocese of Pennsylvania have held their usual fall neighborhood conferences, each well attended, and good reports of work done during the past year, and of that in prospect for the future.

A conference for associates especially interested in the classes for candidates, children from five to fourteen years, was held in the parish house of St. Jude and the Nativity, December 10th. Addresses on the various features of work and play were especially made by Miss Marion Oliver, Secretary of the Diocese of Washington, and by Miss Caroline Wagner, of St. Michael's, Germantown.

The Senior Members' Club gave a supper at Old Christ Church Neighborhood House, on Sunday, November 23, 1919, for ninety Service men, including forty from the hospital. It was followed by vocal and instrumental music and recitations. Dr. Washburn, rector of the parish, Mr. Albert C. Myers, of the War Camp Community Service, and others, assisted in receiving the guests, who expressed themselves as well pleased with the bountiful hospitality tendered.

The Diocesan Christmas Sale at Holy Trinity Parish House, December 11th and 12th, towards the G. F. S. endowed bed in the Episcopal Hospital, was, in spite of the weather, a very cheerful event. More than six hundred dollars was realized, and the chairman, Mrs. Philip H. Brice, is desirous to express her appreciation to all who contributed to the success. The first letter of appeal for the endowed bed was sent out by the Senior Members' Club in March, 1919, and, including the sale just referred to, the sum of $4,600 has been already raised. On January 3, 1920, the Seniors will give a holiday dance at the Rittenhouse, Twenty-second and Chestnut streets, which it is hoped will complete the endowment, $5,000.

On Thursday, January 22, 1920, at eight o'clock, in the parish house of St. Jude and the Nativity, the Rev. Llewellyn N. Caley, Dean of the Convocation of North Philadelphia, will give an illustrated lecture on "The Diocese at Work." The lecture is to be given under the auspices of the Senior Members' Club. All are cordially invited to come and bring friends.

The Executive Committee expresses for the Diocesan organization its sincere sympathy in the loss which the death of Mrs. Thomas R. Neilson has brought to her daughters, the Society's faithful coworkers, Miss Mary A. L. Neilson, a former General as well as a former Diocesan president, and Miss Emma F. Neilson, the widely known chairman of the Holiday House Committee.

During the progress of the Nation-Wide Campaign two interesting services were held at the Diocesan Church of St. Mary. The first, on the afternoon of Saturday, November 22d, the annual Rosebud Service of the Junior Auxiliary was combined with a mass meeting of the Church schools in the interest of the Campaign. About three hundred boys and girls were present and viewed with interest the exhibit of Christmas gifts to be sent to the Indians of the Rosebud Reservation. At the service in the church, Bishop Rhinelander presided, and the address was made by the Rt. Rev. Dr. Remington, Bishop Suffragan of South Dakota.

On December 2d, at nine o'clock, Bishop Rhinelander, assisted by the Rev. Samuel B. Booth, celebrated the Holy Communion for the members of the Women's Committee, district leaders, and other workers in the Campaign. About fifty women were present, and received the Holy Communion.

The Advent Ordination was held at the Diocesan Church on the fourth Sunday in Advent, December 21st, by Bishop Rhinelander. The Rev. Samuel B. Booth preached the sermon. The Rev. Andrew Huston Haughey was ordained priest, and Mr. Sidney Thomas Cook was ordered deacon.

Among the events that are planned for January are the conferences for the clergy, to be held by Bishop Hall in the two weeks from the 12th to the 23d. The Bishop will speak on Tuesday, Wednesday and Thursday mornings, the 13th, 14th and 15th, at 11.30, and on Tuesday, Thursday and Friday mornings, the 20th, 22d and 23d, at the same hour. The subject for the first week will be "Preaching" and for the second "Pastoral Care." Each day luncheon will be served at 12.30 for those of the clergy who desire to remain.

CHURCH OF ST. JOHN THE BAPTIST, GERMANTOWN

TEACHER TRAINING

The Church Training School for Teachers of the Board of Religious Education of the Diocese of Pennsylvania announces its Germantown center at St. John's Church. A course is given in "Religious Pedagogy" on Monday evenings commencing at 8 o'clock. This course is that set forth as the standard by the General Board and is divided into three years of work. Our particular course will extend for fifteen weeks. The text-book employed is Luther A. Weigle's "The Teacher and the Pupil." It is hoped that our own teachers will take advantage of this study and be enlisted at an early date. Teachers from other Sunday-schools, and those who are preparing to become teachers throughout the Diocese will be present. Surely those in our own school ought to take the lead and derive some benefit from it. One sweet soul who has been teaching for the past generation said she derived benefit from the class. May our younger people follow her sterling example.

Any who are interested in the subject will be gladly welcomed. To enroll means to work. It will require only a reasonable amount of time. But conscientious effort and regularity of attendance in order to prepare for examination for certificate are essential. A correspondence school course may be taken in lieu of inability to attend.

CALVARY CHURCH, CONSHOHOCKEN HONORS THE SERVICE MEN

The Men and Women's Bible Classes and St. Martha's Guild have united in giving a banquet to the men who have been in the army or navy during the war. Every man has received a personal invitation and to make the occasion worthy of the men, no detail has been overlooked or neglected. Truly will it be a feast long to be remembered. The diners will sit down at six o'clock to a repast cooked by the famous cooks of St. Martha's and served by a committee of the Bible Classes. At eight o'clock the members of the parish are cordially invited to come to a reception given in honor of these men. Invitations have been extended through the organizations to their members, and, through the medium of the *Chimes,* a cordial invitation is extended to all the members of the church.

SUNDAY SCHOOL ASSOCIATION

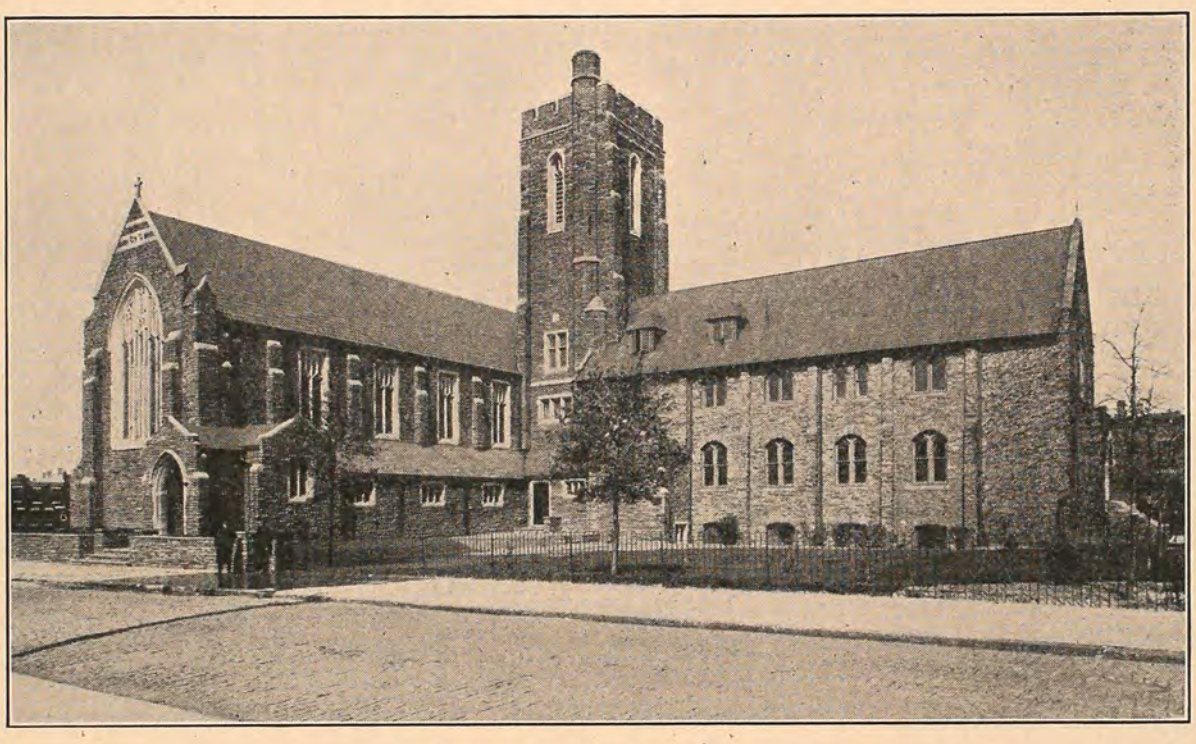
At a meeting of the West Philadelphia Branch Sunday-school Association of the Diocese of Pennsylvania, held on December 4th at the Church of the Epiphany, Sherwood, the following officers were elected for the ensuing year: President, the Rev. Phillips E. Osgood; vice-president, the Rev. William N. Parker; secretary-treasurer, E. Tracy Tobin; executive committee, the Rev. Frederick E. Seymour, the Rev. Joseph Manuel, J. D. Thompson, Miss Mary Cash, Mrs. Walter Calmay, Miss Nellie Moore.

CHURCH OF THE MEDIATOR SERVICES OF SILENCE

The Silent Services have commenced. The first service was held on last Monday in the little chapel of the parish Building at five o'clock. It was twenty minutes spent in the conscious presence of God, twenty minutes of meditation and silent prayer that refreshed and strengthened. After a short prayer by the leader suggesting the central thought of the presence of God, the service continued in silence until it closed with the blessing. So simple and yet so strengthening.

ST. GEORGE'S CHURCH, RICHMOND

Everything is over the top in St. George's Mission just now. We have been looking forward with much expectation to Advent Sunday, November 30th, and when it came it brought with it more good and more joy to all than any of us expected. In saying this I do not minimize some disappointments which in the nature of things due wholly to the unsettled conditions of our times were unavoidable; such as the incompletion of the organ and some other things left unfinished, which can easily be done at leisure now. But though the organ was not wholly finished, the part of it which did speak at our morning and evening services spoke so sweetly and gloriously, and reassuringly of the near future that we forgot our disappointment. Disappointment was swallowed up in praise and worship of God and in the beauty of holiness.



ST. GEORGE'S CHURCH, RICHMOND

The congregation was larger than the seating capacity of the church, exceeding 500 people, almost wholly of our neighborhood. And when the priest in charge, at the opening of the service, called on the people to promise him in the presence of God and of one another their loyalty and co-operation in the future work of this church the whole congregation rose, and each individual pledged solemnly to do the best in personal service and financial support to further the great work of this church. Bishop Rhinelander then prayed for the help of God that the people keep faithful to their promise.

The rite of confirmation was then administered by the Bishop to 43 candidates, a list of whose names is given on another page.

Then the Bishop preached, taking for his text the words of St. John the Baptist, which is the bugle call of Advent season, "Repent ye; for the kingdom of heaven is at hand." God is always near, always bending over His people. Men will reach Him, not by continuing in selfish life, but by a change of heart; by changing their mode of life, making helpfulness, by prayer and service, the sole motive of action.

Then followed the dedication of the church and furnishings to the worship of God, namely, the church building, altar and sacred vessels, the baptismal font and the lectern and pulpit. Also the following gifts: The organ, the gift of the congregation and their friends, among whose contributions are many memorial gifts dedicated to the memory of departed relatives and friends; a beautifully bound Bible for the lectern, the gift of Miss Saunders' Class; an alms basin, the gift of Mr. Harvey McCourt; most beautiful altar cloths, the gift of Miss M. J. Sheets, and the cover for the baptismal font, the gift of our little children of the primary department. God bless them all.

CHURCH OF THE EPIPHANY, SHERWOOD

The probationers of the Friendly Society have finished the scrap books and post card boxes upon which they have been engaged this autumn. Each box will contain a Christmas gift. The older members are making and filling Christmas stockings. All of these articles will be sent to the children in the Episcopal and the Philadelphia Hospitals at Christmas time.

THE FIRST CONTRIBUTION TO THE NATION-WIDE CAMPAIGN

December 8, 1919.

My dear Bishop:

In so far as the Nation-Wide Campaign could be applied to the charges of the City Mission, a sincere attempt was made to cover the field. Our chaplains distributed a great deal of literature and we prayed for the campaign throughout in all our services.

I enclose you a check for $16, which amount was contributed by the patients in the Home for Consumptives to the Nation-Wide Campaign, through the Rev. M. Scarinci, who words it thus: "Dr. Wm. Jefferys, Contribution for the Wide Nation Campaign, From patients of the Home for Consumptives, At Chestnut Hill. Rev. G. A. Scarinci." Of course, this should go to the proper authorities of the Diocese. May I entrust it to you? I have not put the sum through the City Mission books.

Faithfully yours,
WM. H. JEFFERYS,
Superintendent.

THE UNITED THANK OFFERING

Action was taken in Detroit on several important matters in connection with the United Offering.

By unanimous vote (in accordance with a resolution presented by Mrs. Markoe), the word "thank" was inserted in the name of our offering, which will be known hereafter as "The United Thank Offering" of *all* the women of the Church. It has *always* been an offering for *every* woman—old or young, rich or poor, active worker or shut-in, but, at the same time, there has been more or less misunderstanding about it. Now and then a woman would object to taking a "blue box" because she did not "belong to the Woman's Auxiliary"; or, when a rector was asked to have the United Offering for the women of his parish, he would reply that they had "no branch of the Auxiliary." From now on, however, because of the new plan for the federation of the parish organizations, there can be no possible question as to the privilege we *all,* as *Churchwomen,* enjoy, or may enjoy, of having a share in this our most wonderful channel for giving and thanksgiving.

The new Prayer for the United Thank Offering, which had been under consideration for nearly three years (also one for the Auxiliary), was accepted, and is now ready for distribution, with the resolution, as to the 1922 offering, on the reverse side of the card. The prayer is as follows:

O Lord, our Heavenly Father, we pray Thee to send forth more laborers into Thy harvest, and to grant them Thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as Thou hast given to them. Accept from grateful hearts our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of Thy Kingdom, through Jesus Christ our Lord. Amen.

Of course, familiarity with a prayer, and the habit of using it for a long time, naturally makes one jealous of a change; but will the women of this Diocese please give fair thought, or study, to the new prayer before they say that they "like the old one better"? The prayer which we were using has only *two* petitions—one for the Gift of Life and one for the Gift of Means. The new prayer, with only thirteen more words, has *seven* petitions:

PETITIONS

1. For new workers.
2. For "special grace" for those who offer their lives for Missionary service.
3. For the workers *already* "in the field."
4. For "closer fellowship" with them.
5. For the Gift of Means.
6. For the acceptance of our Offering, of prayer, gifts and service.
7. That it may be blessed to the coming of the Kingdom.

The prayer should be used frequently, and at meetings preferably in unison. It may be easily memorized, as it is logical, the petitions following each other in natural sequence.

MARY C. S. NORTH,
Treasurer, U. T. O.

A Diocesan Educational Day, under the auspices of the Educational Committee, will be held at the Diocesan Church on Wednesday, January 21st, beginning with a celebration of the Holy Communion at 8.30 and lasting all day.

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CONFIRMATION

Confirmation, or the Laying on of of Hands on those who have been baptized, is properly regarded, according to the faith and tradition of the Catholic Church, as the normal and regular completion of the Sacrament of Baptism.

Confirmation signifies and conveys a new gift of the Holy Spirit by virtue of which the confirmed member of the Church is on the one hand admitted to all the rights and privileges of membership in the Body and on the other hand is called to, and held responsible for, the right discharge of all duties and obligations of membership.

The requirement of Confirmation as a condition precedent to admission to Holy Communion is therefore not rightly regarded as an arbitrary rule of this Episcopal Church, or of any other group of Christians, for the government and discipline of its own adherents. Rather such a requirement holds its place in our discipline because we hold it thus to be a means of grace and therefore a rule of universal application to all baptized people. We believe and profess that only by the Apostolic Laying on of Hands does each and every baptized person normally and regularly enter upon his life of full Communicant Membership in the Catholic Church with all its privileges and duties.

It is of course a matter of common knowledge that in the Catholic Church, in various ways and for various reasons, this normal requirement of Confirmation as a condition precedent to admission to Holy Communion has been relaxed. Under exceptional circumstances, and, *à fortrori,* in emergencies, Baptism by itself, if validly and duly ministered, has been held in many cases and instances to be sufficient to justify at least admission to Communion, if not a regular status as a communicant member. The well-known phrase in our Confirmation Rubric which contemplates in certain cases the receiving to Communion of those "ready and desirous to be confirmed," and the recent *rule established* by our War Commission, that our chaplains with the army and navy, in ministering Communion, might lawfully and loyally invite to the Sacrament all those who were baptized, will suffice to illustrate our own view and practice in this matter.

But it must be clearly understood by, and strongly urged upon, our people that in this, as in other matters, we are trustees of the grace of God through Jesus Christ for the blessing and salvation of men. Relaxation of a normal rule may well be justified in certain exigencies, but each instance of relaxation must be recognized as an exception. Baptized people, not as yet confirmed, may rightly under stress of circumstances, be admitted to Communion, but in no case should this be held to imply indifference to, or doubt of, the reality and value of the spiritual gift of Confirmation and the consequent obligation resting upon all the Baptized of dutiful and glad reception of the gift provided and ordained for them in the Church.

P. M. R.

COMMUNICATION

To the Editor of The Church News:

The Executive Secretary *pro tem.* of the Diocese, whose office it is hoped will be permanently established by the Convention, has made a number of valuable suggestions to the clergy and vestrymen of the Diocese. There is one suggestion, however, which the writer feels should be very carefully considered before being adopted by any parish, and that is the proposal that where vestrymen are elected in groups of three or four each year, the men whose terms have expired should be considered ineligible for re-election until one year afterwards. This might possibly not do much harm in some parishes where there is an abundance of good vestry material, but in many others, and in any parish at some particular time, it might do great damage. In small and medium parishes it is impossible to think of any advantages that could make up for the loss of having to get along for a year without three or four members who might be just the most necessary and useful men on the vestry. They might easily be just the men upon whom the rector depended for support in things he was endeavoring to accomplish. Eventually both wardens would be forced to give up their offices for a year, often a most unfortunate result. Indeed, no one could be a warden more than three years. Where a parish was engaged in some critical undertaking, such as building a church or parish house, inability to elect three or four men might cause a disastrous change in most important committees.

Even were there no arguments against making vestrymen ineligible for re-election the method apparently suggested by the Executive Secretary is dangerous in the extreme. He says, "A simple device which is likely to produce a real interest in the Easter Monday elections is to declare the retiring vestrymen ineligible to re-election until one year after their terms have expired."

As everyone knows, the terms and qualifications of vestrymen are fixed by the charter of the parish, and neither can be changed in any other way than by having the charter amended, which requires the consent of the Convention and the action of the Court. If, without any such change having been made, the vestry or the rector should "declare" at any parish election that any persons eligible by the charter for election as vestrymen were ineligible, not only would the declaration be contrary to law and futile, but, in all probability, the whole election might subsequently be declared invalid because of persons entitled to run or to be voted for not being permitted to run or be voted for. Such a result would invalidate all the actions of the vestry so illegally elected. An improperly elected vestry can neither acquire title nor pass title, nor negotiate a mortgage or enter into a valid contract. Because of the dangers involved in the suggested "simple device" the writer feels constrained to utter the above warning. It is doubtful whether the Convention would approve of an amendment to a parish charter making vestrymen ineligible to re-election, and in any case without change in the charter the thing should not be attempted at all, for the legal security of all the property of the parish depends upon the legality of the election and actions of the vestry.

F. C. HARTSHORNE.

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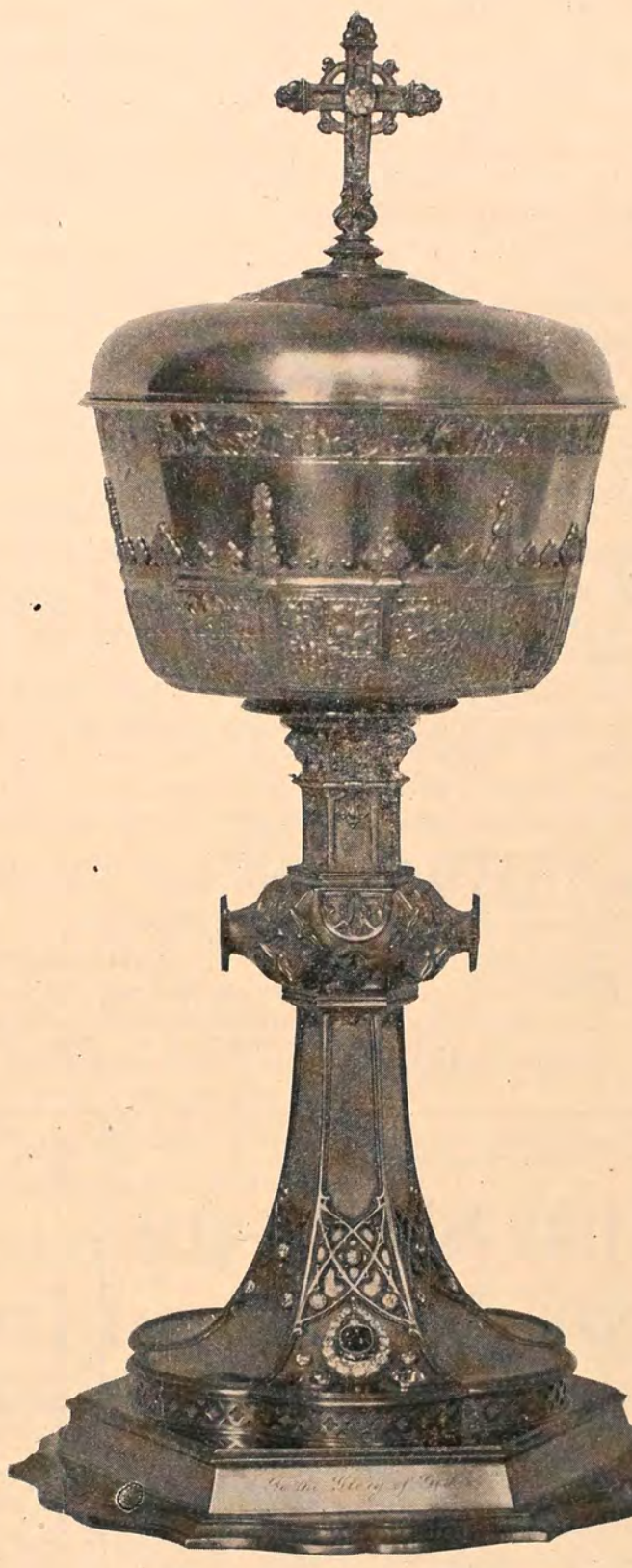

Gift to St. Mary's Diocesan Church

The church has received a very handsome gold and jeweled ciborium, a vessel to hold the altar breads. It is not only most valuable, but of beautiful workmanship, being in every way worthy of the treasury of a cathedral. We trust it is only the beginning of such like gifts to this great enterprise. It is a memorial to the late Mrs. Samuel N. Lewis, who was for many years a frequent attendant of the church. The jewels with which the ciborium is enriched were hers, which she had requested should not be sold, and so could not have been disposed of better than in this way. The memorial is presented by her husband.

RETREAT

There will be a day's retreat for women under the auspices of The Society of the Companions of the Holy Cross at St. Clement's Church, Twentieth and Cherry streets, Philadelphia, on Thursday, January 29, 1920.

All who desire to attend are requested to notify Secretary S. C. H. C., 2222 Spruce Street, Philadelphia.

This retreat has become an annual event in the Diocese and, while given by this Society, is intended for all women who wish to avail themselves of an opportunity for a day of meditation and prayer.

The Rev. E. L. Sanford has accepted a call to Christ Church, Bordentown, New Jersey, and will take up his work there on Septuagesima Sunday.

NO ROOM IN THE INN

There was no room for them in the inn—and a manger cradled the King and a stable was His lodging. It is a strange and a very beautiful thing that from unnoticed places, in unexpected ways, often from mean and lowly sources, come life's most treasured blessings. Our Lord in His nativity glorified the common things of life.

Christ does not undervalue purple and fine linen, nor condemn place and power. Not that; He has lodged with kings and been at home in royal courts. But neither does Christ despise the weak and humble things of this world; He even uses the simple to confound the wise. Where there is simplicity of mind, sincerity of soul, and purity of purpose, Christ enters in, whether the dwelling be a mansion or a cottage.

Christmas returns; the Christ-child comes again; but the cares of this world and the deceitfulness of riches blind many to the heavenly Visitant. Though the windows of life's inn are ablaze with light and its shining halls resound with joy that cannot abide, the Christ goes by unrecognized; and because there is no room for Him in the inn, He findse a humbler lodging.

The Christmas halo encircles the lowly. While Herod reveled in the pomp of the Roman Empire, Judean shepherds listened to celestial choirs. While the spears of Roman guards glittered around his palace, the Star stood over the stall where the Christ-child lay. Among a multitude of Christmas messages, surely one comes in this honored counsel: "Never despise anything because it seems wanting in brilliancy. Learn to recognize virtue and honor and excellence, no matter how lowly the garb or humble the dwelling in which you find them. The only thing to do with any excellence is, love it; with honor, emulate it; with virtue, revere it; and the highest compliment you can pay to character is, possess it."

Make room for God's lowliest messengers in the inn of your heart. By showing hospitality to strangers many have entertained angels unawares. In the guise of pilgrims, God's evangels not infrequently travel earth's highways. There is a penury that possesses all things, sometimes the infinite riches of Christmas.

There was no room for them in the inn. The inn is forgotten; but the pathway to the Manger bears the footmarks of all ages, for it is in lowly places, mostly, that the world builds its shrines. —*St. Andrew's Cross.*

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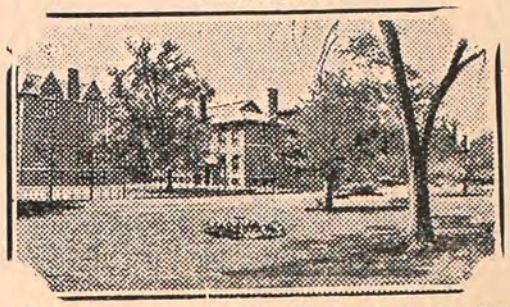

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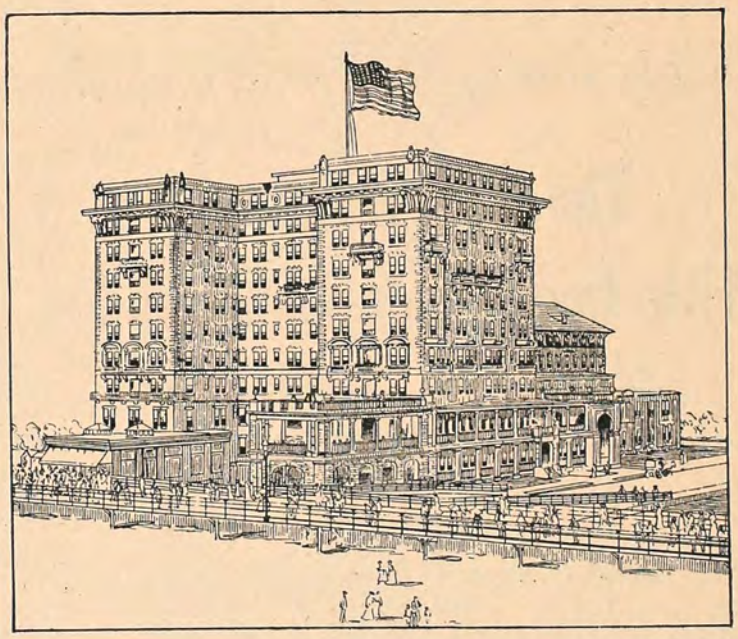

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